

# CHINA BULLETIN

of the

## FAR EASTERN OFFICE

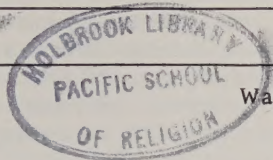
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### GOOD WORD FROM TAIWAN

Under the heading, "Christian University Respected," the Far East News Service has this to report: "In its five short years of history, Tung Hai University, one of two Christian centers of higher education in predominantly Buddhist Formosa, has earned the respect of educational authorities and students throughout the island. Tung Hai was recently selected to prepare the entrance exams for all the 20,000 high school graduates seeking entrance to the nation's colleges and universities. Only 20% of the students who press for entrance into Tung Hai are Christians but they prefer this school because of its high standards. Two hundred students are admitted annually to the four-year course. The university is interdenominational with 18 different Protestant groups represented in the student body."

### COMMUNES MOVE TO THE CITIES

There has been considerable uncertainty in this country as to whether or not the plans of the People's Government to extend the commune system from rural areas to the cities have been widely pushed. The latest issue of the Far East Reporter, the occasional publication put out by Miss Maud Russell, contains a good deal of information bearing on this question. According to Miss Russell, "Just as the rural people's communes had started under the pressure of local needs and by the local people's initiative months before there was formal recognition of their status by the Central authorities, so there were the beginnings of urban people's communes not months but years before there was formal government recognition of them. This formal recognition came at the meeting of the National People's Congress in Peking in April 1960, by which time there were already millions of people organized in urban people's communes in the various provinces, municipalities and autonomous regions..."

"Today in Chungking in Szechuan Province, for example, there is an urban network of medical and health centers. Each of the city's 37 people's communes has its own hospital and small maternity homes and clinics; 80,000 public health workers have been trained through lectures, classes and on-the-spot guidance and demonstrations... One of the urban people's communes, Wang Chia-po, was formerly a slum area notorious for its poverty and filth, and criss-crossed with stinking sewage ditches, graves and garbage heaps; dysentery, typhoid and other infectious diseases were rampant. Today Wang Chia-po People's Commune has replaced its bamboo shacks with newly-built multi-storied houses set among six million trees in an area along the bank of the Yangtze River." (Miss Russell adds that she saw tens of thousands of these multi-storied brick houses for urban workers as she travelled throughout China in the summer of 1959.)

The most detailed description given in this issue of Far East Reporter of how such an urban

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commune works is of one in Peking, by David Crooks, of the Institute of Foreign Languages who has watched with a sympathetic eye the many changes of the past eleven years. It is dated April 7, 1960, and we quote it in its entirety:

"The big thing these days is: the people's communes in cities. When the commune movement swept the countryside a year and a half ago it was decided that conditions were not yet ripe for city communes. That decision now belongs to a past epoch. (Epochs don't last so long around this way!)

"Within the last ten days I have had the good luck to visit one commune in the making and one that has been actually going since 1958; the decision has not meant that the whole matter of city communes was shelved - it was simply kept within temporarily experimental limits. What we visited was certainly a successful experiment. Like others all over China, it is now serving as a pattern for the nationwide movement. Very soon - perhaps by the time you read this - communes will be the main form of organization in every city in China.

"The first of my two visits was to the embryonic commune - what was called a District Affairs Department. That was on a Friday. By the beginning of the following week the embryo was a baby commune. First, the Communist Party secretary gave us the basic facts and figures: population, 90,000; government offices and schools predominant; available adult labor force (i.e., those not already working or studying, in other words, able-bodied women and elderly men, etc.), 8,200. There were 200 nurseries and kindergartens with 3,500 children, 400 public dining rooms, 150 service centers for mending, house-cleaning, maternity care, etc. Before Liberation this had been an upper-class residential area for government officials, absentee landlords, etc. 'When we first came to work in this district,' the Party secretary said, 'the big red doors were shut against us. The well-to-do owners sat inside passing the time sipping tea. Occasionally the old gentlemen ventured forth, bird cages in hand, to take their canaries for a walk. It was hard for us to establish contact with the people. The population has changed now, of course, after ten years. Now many members of those old families are taking an active part in public enterprises.'

"The first place we visited was a public dining room which served three meals a day to 300 people. The rooms were spotlessly clean and decorated. But the building was not new. Those in the locality with space to spare took in lodgers and so enough space was secured for the dining room. The manager-accountant showed us a number of labor-saving devices, including a bicycle-driven vegetable slicer. 'We really have a dozen more gadgets better than this,' he said, 'but they are out on exhibition so that other dining rooms can adopt them.' Not a penny had been spent on furniture or utensils at the start; one family supplied a table, another pots and pans, and so on. There was only one experienced cook at the start, but all the best restaurants in Peking are conducting extension courses for the benefit of community dining rooms. Judging by the testimonials all around the walls, the customers were more than satisfied.

"The nursery we visited was in one of those charming old Peking courtyards. It had gone through the same kind of development as the dining room. The kids brought their own little stools to start off with. Now they have standard sets of miniature furniture, a jungle-gym and plenty of constructive toys. They were amazingly self-possessed and sang and danced for us visitors without a trace of self-consciousness.

"The dining rooms and the nurseries create conditions for setting up factories which are manned - or rather, womanned - almost entirely by ex-housewives. There are some young men, too, who till recently were doing unskilled labor (breaking stone for road mending, etc.) and a sprinkling of experienced workers, technicians and so on. The housewives seemed just as much at home with their lathes as if they had been kitchen stoves or sinks.... One particular machine shop we visited which was set up six months ago with a few simple hand processes (hammering out brackets for laboratory equipment, etc.) now turns out electric generators; it had gone through the industrial revolution in six months! The next step, we were told, is to be automatic machinery - the first stage of automation. I don't want to give the impression that this was an ultra modern machine shop; far from it; but production is going on with a swing, moving from maintenance and repairs to actual production. Improvement of conditions, based on workers' own proposals, appears to be the next step.



"Later we visited a shoe factory employing 155 workers, again practically all of them recent housewives. In fact, the average was 4-1/2 children per worker!

"The full-fledged commune which we visited a week later was smaller. The total population of the area was 65,000; the number eligible for the commune was 6,400 and the actual membership totalled 5,700 - the non-members being largely the wives of business men now employed in joint state-private enterprises and still drawing interest on their capital or collecting rent on urban property. The community dining room was superb - like a miniature Forbidden City, with a series of connected courtyards in one of which was a stage surrounded by a wooden gallery, like a cross between an old English coaching inn and the Globe Theatre. The whole place was fitted with brand new furniture and was newly decorated in festive red. It turned out to be the former palace of Li Hung-chang, a sort of 19th century J. P. Morgan and Wellington rolled into one; at one time it had been the Kwangtung Provincial Guild Headquarters (Li was a Cantonese), and then later a crowded tenement. Now it is a dining room, seating 1,000 at one time in various rooms, like a Lyons British restaurant chain...Ed. but with Chinese elegance and taste, both artistically and gastronomically speaking. The huge built-in double safe in the innermost courtyard - now a kitchen - had been stripped and converted into a 16-layer steamer for making the typical North China rolls. There are all sorts of mechanical gadgets: rice washers, dumpling makers, and so on; and there are 20 dishes on the day's menu, ranging in price from about three halfpence to a shilling. Not all the dining rooms were so fancy, of course. Another one we visited was in a former temple to the god of soil. Altogether there were 23 dining rooms.

"There are 22 service centers in the commune. These undertake anything from baby-sitting (only a penny an hour for children left at the center), window-cleaning, moving, shop-ping, phone messages, mending, house-cleaning, travel agency jobs, etc., to births, deaths and marriages!

"The glass factory we visited turned out everything from glass buttons to laboratory equipment. It started with a capital of seven and sixpence about one U.S. dollar...Ed. plus a couple of oil lamps, some washboards (to serve as horizontal test-tube racks) and a few other odds and ends brought along by the housewives. Working conditions are still not too good, but the roofs are being raised and new windows made to improve ventilation in the old buildings. New factories will be built as soon as funds permit. One machine shop we visited was delightfully lighted, spacious and airy: it turned out to be a former open courtyard with a roof slapped over it.

"The general effect of this back-street industrial revolution is not just narrowly economic, though the increase in production on a national scale is bound to be enormous. Socially it is broadening the horizon of a big sector of the population, not only by transforming housewives into skilled industrial workers but by bringing them out of their little courtyards, with their daily round of household chores, into contact with matters of national and international interest. Taking part in social production and services builds a common outlook and interest. Besides all this, it is transforming human relations. As a result old frictions, misunderstandings and quarrels are being displaced by bonds of unity. This applies to relations between husbands and wives, the old and the young generations - especially those traditional Chinese rivals, mother-in-law and daughter-in-law, and neighbors. Broader interests have knocked the props out from under petty bickering.

"The newspaper carried a report of two neighbors who had not spoken to each other for seven years. After working together in a commune enterprise they became fast friends. So the communes are proving to be yet another step in cementing the 'loose grains of sand' as Dr. Sun Yat-sen described the Chinese people...Ed."

#### A LESS CHEERFUL NOTE

Perhaps this is the place to add that a Hong Kong dispatch to the New York Times, dated Oct. 24, states that millions of young college and technical school graduates have been ordered into manual labor on the land. This is said to be due to a crisis in agricultural production "after a year of floods, drought and bureaucratic mismanagement." The Jenmin Jih Pao, organ



of the Party, has called on "more young people to dedicate themselves to agriculture to help transform China's rural areas into a fine and happy countryside."

## MISSIONARY NEWS

Religious News Service, under the date line of October 19, announces that the Rev. Paul Mackensen, Jr., reached Hong Kong on October 10 after spending 12 years in China, five of them in prison. He is expected to reach New York around the middle of November. Letters to his father state that he is in good health and give no indication of the "brainwashing" that has been reported previously about him. Going out under the United Lutheran Church in 1948 he served in the Tsingtao area until his arrest in 1952 on the charge of spying for the American Government and was sent to prison for five years. After his release in 1957 he stayed on to teach English at a foreign language institute in Shanghai. His decision to stay, because, he said, he liked the Chinese people, contributed to the reports that he had been brainwashed.

## CHURCH NEWS

In the same issue of RNS it is stated that prelates of the Church of England in Australia and Tasmania have decided that it is not "convenient" at present to re-invite members of the Sheng Kung Hui in China to Australia. The Rev. Kenneth Roughley, public relations officer for the Church, said the decision was reached by its four archbishops and 25 bishops at the recent annual bishops' meeting. Archbishop Mowll, former Primate of Australia, originally invited Chinese Anglican leaders to visit Australia during a trip to China in 1957, the year before his death. This was to have been a kind of return visit, but the Church in China replied that it was not able at that time to accept the invitation.

RNS for Sept. 23 reports Catholic church membership in Hong Kong at 158,601, a net increase of 12,137 over a year before. Among the new members, we are told, are 106 converts from Protestantism. There are 66 Catholic churches in the colony of Hong Kong.

Rev. Chao Fu-san (Anglican) of Peking was among those present at a banquet given by China Peace Committee Chairman Kuo Mo-jo to welcome peace delegations from Sweden and New Zealand. Among the other guests were Li Teh-chuan (Madame Feng Yu-hsiang) and the novelist Lao Sheh.

## GENERAL NEWS

Nanking now has a trolley bus line, a line about two and a half miles long. It has besides 27 regular bus lines, with a total length of 316 miles, operated by 230 buses. Before Liberation, we are told, Nanking had only 20 buses on four lines with a total length of 31 miles.

We have previously reported the use of light steel or castiron rails on some auxiliary lines in China. Two types of locomotives have been built for these, one developing 234 horsepower, weighing 30 tons, and capable of hauling 300 tons, and the other, using gasoline or wood as fuel, capable of hauling 100 tons. They are limited to a speed of from 15 to 25 miles per hour. Some 2,500 miles of these railways have already been built.

The porcelain center of Kingtehchen, Kiangsi, turned out more than 1.4 million pieces of fine porcelain in the first seven months of 1960, tripling the 1959 figure. Twenty new glazes have been created, and some old forgotten glazes have been revived.

9,400 Chinese from Indonesia have been given entry permits into Taiwan. They are forced out of Indonesia by the restrictions recently enacted against Chinese carrying on retail business in the rural areas. The Nationalist Government is making resettlement and housing loans available to the returnees.

David N. Rowe, Professor of Political Science at Yale University (and an m.k. - his father was president of Nanking Theological Seminary), has written a little book in the Anvil series: *Modern China, a Brief History*. (Van Nostrand Anvil Books, 1959 - \$1.25.) In about a hundred pages he covers the history from 1839 to 1959, and then in another hundred pages gives us a series of 22 source readings, including such items as the 1947 Constitution, the 1955 Sino-American mutual defense treaty, and the August 11, 1958 statement by the State Department on "America's Policy Towards the Chinese People." The historical statement though brief is well-balanced, and the Readings form a useful and convenient compilation.